

WOMAN'S WORK.

(Continued from page 7)

unloading ships, unpacking goods, assembling cars, dispatching troops to the front, and plugging away at the same monotonous tasks day after day, all the while in a fever of impatience to get to the front, which many of them never even saw.

It was thought at first to call this branch the "Service of the Rear," when an instantaneous howl of objection went up from them that sounded throughout France. General Pershing objected, too, and suggested instead "Service of Supplies," which took at once with all, but even then the men wanted to be at the front.

The general went down to the supply bases. He told the men that the final issues of the war depended on their efforts; that their work then was only 50 per cent. of what it should be, and that he wanted 100 per cent. efficiency from every man. We have all seen the wonderful results.

Now then, our home missionaries, our Sunday school teachers and workers in the mountains, on the coast and in all destitute places are the men in the front line trenches. We in our comfortable homes and well equipped churches are the S. O. S., Service of Supplies. Are we supplying the sinews of war to our hard-working men at the front?

Are we 100 per cent. efficient? If not, why not? Let us see. In 1918 our women pledged \$500 annually to the Albemarle Fund. Each year since we have given not quite \$300, so we have been slightly over 50 per cent. efficient. May we not in 1919 become 100 per cent. efficient by reporting the entire \$500 as raised at our next Synodical Auxiliary meeting.

It is true that our women gave \$11,730 this year, ending October, 1918, for the general fund of S. P. and C. Home Missions, as against \$3,400 in 1916, but the fact remains that we have failed as regards our special Albemarle Fund.

Now your Secretary recommended, and it was endorsed at the last Synodical meeting, that this \$500 special be apportioned among the Presbyterials.

The table below gives amounts reported in October, 1918, and apportionments for 1919:

Albemarle Fund.		
	Reported Oct., 1918.	Apportion- ment, 1919.
Orange	\$84	\$100
Concord	37	75
*Albemarle	77	125
Fayetteville ...	39	75
Mecklenburg ..	27	75
Kings Mt.	4	25
Wilmington ...	9	25
Total	\$277	\$500

*Woman's Auxiliary, First church, Raleigh, pledges \$100 annually, leaving Albemarle Presbyterial \$25 to raise.

It has been suggested that the Presbyterian Secretaries have this special fund sent to them, to be forwarded by them to Rev. A. W. Crawford, for the reason that much has gone into the general fund through lack of proper designation to the Albemarle Fund. If they do not prefer this method, then it is up to them that their proportion of the \$500 is raised in some other way.

Secretaries, please see that all the above is clearly presented to the Auxiliaries, and thoroughly understood by them, at the first meeting possible; and let us devote this meeting to earnest, importunate and definite

prayer, for an increased interest, a quickened zeal, a more consecrated liberality, a greater personal devotion to our God and His service, in order that we may be more fit to pray for the success of our work and the workers in the Home Mission fields, and that our prayers may be more acceptable to our heavenly Father.

Mrs. E. C. Murray,

Synodical Sec. S. P. & C. Home Missions.
Greensboro, N. C., R. 6.

THE SUNDAY SCHOOL

MOSES THE LEADER OF ISRAEL.

Jan. 12, 1919. Exodus 3:1-4:17.

Golden Text: "Moses verily was faithful in all his house."—Heb. 3:5.

Additional Material for Teachers: Ex. 12:37-42; Num. 12:3-8; Deut. 34:10-12; Acts 7:17-26.

Primary Topic: God Speaks to Moses.

Memory Verse: Certainly I will be with thee.—Ex. 3:12.

Junior Topic: Moses Called to Be a Leader.

Memory Verse: Ex. 4:12.

Intermediate Topic: A Champion of the Oppressed.

Senior and Adult Topic: The World's Call for Leadership.

Forty years in retirement for a great man full of energy and desirous of doing great things—just think how Moses must have felt about it. During those years God was taking him through a post-graduate course to complete the education he had received in the university of Egypt.

When Moses was eighty years old, in body and mind he was still young. It was then that God called him to one of the greatest undertakings ever committed to any man. He was to go back to Egypt, from which he had fled to escape the wrath of the king. He was to demand of the king the release of three millions of people who had been made slaves to the king. He was to lead this untrained and unorganized multitude out of that land, and by a long journey take them into a new country, and there organize them into a nation.

This was no holiday job. It was indeed an undertaking that would make the stoutest heart hesitate. It is not surprising that Moses did not feel equal to it. He is often condemned for not going at once without any question. Most men would have had many more excuses to offer, and those which were not as good. And some would have refused entirely.

Moses was overwhelmed with the thought of having such a task assigned him, and asked, "Who am I that I should go?" By this he implied his feeling of unfitness.

God's reply was, "Certainly I will be with thee." In later years, or even in a few months, that would have satisfied Moses entirely. But at that time he had not been accustomed to such help from God. He gives the reasons why he does not think that he is fitted for this mission.

His first reason was natural, for he might well doubt whether the people would believe him when he came

saying that God had sent him. To many he would be a stranger, others would remember something of his past history, which would not help them to put confidence in him, that he came as God's messenger.

By the miracle of the rod God showed him how he could answer such doubt on the part of the Israelites.

A second reason Moses gave. He said he was not eloquent. He felt that he could not speak in a way that would be effective with the people or with the king. God told him that he would give him all the help that he needed.

Moses then plead with God to send some one else. God had commanded him to go, and had twice promised him all the help he needed. So when Moses refused God was provoked with him, not so much for his low opinion of himself, as for his lack of faith. Twice he had promised to be with him, give him all the help he needed. Before we condemn Moses too severely, let us examine ourselves and see whether we have not sometimes made excuses and showed lack of faith when God has told us to do something.

The great work that God has given to every Christian to do is to deliver His people from the bondage of sin and to lead them into His kingdom. Our Saviour has said: "Lo! I am with you alway, even to the end of the world." Let us not show lack of faith by refusing to obey him.

God never calls upon any of us to do any thing which with His help we cannot do. He knows our weakness as we cannot know it. He knows the difficulties of the task with an unerring knowledge. So we may feel safe that He will not make any mistake in assigning any work to us.

We have God's assurance, "My grace is sufficient for you," "My strength is made perfect in weakness." Trust Him, obey Him, do the work He gives you to do, and He will use you for accomplishing great things.

THE PRAYER MEETING

LOCAL OR CONGREGATIONAL HOME MISSIONS.

Week Beginning Jan. 5, 1919.

Gal. 6:10; Luke 10:33.

Some confusion has grown up in the Church by the use of the term Local Home Missions. Our Assembly does not use that. For convenience this work is divided into four departments: General Assembly, Synodical, Presbyterial and Congregational. The distinction is not so much as to the kind of work done, as it is the court which directs the work.

The names used indicate how the other departments of the work are conducted. Congregational Home Missions is mission work of any kind done under the direction and control of the session of an individual church. This may be preaching by the pastor at some other place than the regular place of worship by the church, it may be prayer meetings or other services held by officers or members of the church, or Sunday-schools conducted to reach those who do not attend the regular Sunday-school at the church, or it may be work carried on in local prisons or public institutions of any kind.

In the surrounding community of almost any church opportunity can be found for such work. It is a very

easy matter for people to say that there is no need for mission work in their neighborhood. But an investigation will show the need many times.

It was proposed to start a mission Sunday-school with preaching service in a certain community in the country near a city. It was said that there was no need for such work, as all the people in the neighborhood belonged to and attended church in the city. It was found upon investigation that, within two miles of the schoolhouse in which it was proposed to hold the services, there were more than two hundred people who did not go to church anywhere. The work was started. In three years there was a flourishing church there with a large Sunday-school and a good building all paid for.

Congregational missions were the first mentioned by our Saviour in his charge to the disciples: "Beginning at Jerusalem." That is, they were to look after the districts closest to them first, but not to neglect others.

There are many reasons why a church should engage in Congregational Home Missions. One of these is the need of the people who are not being reached by the Church. There are many people who are not attending church and many who for some reason or other cannot be persuaded to attend the church. They need the gospel, and the church ought to give it to them. It will not do to argue that they can come to the church. Look the facts in the face and if they cannot be persuaded to come to the church carry the church to them. Many souls have been saved in this way, and many churches have grown up out of such work as this.

Another reason is the economy of doing the work in this way. If one of the general agencies of the church saw the need of having mission work done within a mile of some established church, it would be necessary to employ a man probably for his whole time, at a considerable cost, whereas the neighboring church could furnish all the workers needed without paying any salaries. The members of the church can man the Sunday-school and the prayer meeting services, the pastor can do the preaching and together they can do the visitation heard in twenty years.

Another reason is the help to the church itself. Mission work in the surrounding territory will do much to build up the attendance and membership of the church. The writer of these notes was once asked to preach at a schoolhouse about five miles from a church he was supplying. Some of the officers objected upon the ground that preaching there in the afternoon would interfere with the attendance at the morning service at the church. The facts were just the reverse. On the Sunday following the preaching at the schoolhouse there were several persons present at the church who had been at the afternoon service, but who were not in the habit of attending the church, among them a man who had walked five miles to church, and who said that the sermon of the previous Sunday was the first he had heard in twelve years.

Probably the greatest reason for doing congregational mission work, after the saving of lost souls, is the benefit that comes to those who do the work. Most Christians want to do some kind of work for the Master. They hesitate because of timidity, embarrassment or other cause about teaching in the Sunday-school or leading in prayer in the prayer meeting in the church among their acquaintances and friends. When they are shown the need for such work among comparative strangers they are will-